

UNIVERSAL BEAUTY

A

P O E M.

P A R T V.



L O N D O N :

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P O E M.


HUS Nature's Frame, and Nature's God we sing,
 And trace ev'n *Life* to its **ETERNAL SPRING**;
 Th' **ETERNAL SPRING**! whence streaming Bounty flows;
 Th' **ETERNAL LIGHT**! whence ev'ry Radiance glows;
 Th' **ETERNAL HEIGHT**! of indetermin'd Space;
 Th' **ETERNAL DEPTH**! of *condescending* Grace;
SUPREME! and **MIDST**! and **PRINCIPLE**! and **END**!
 Th' **ETERNAL FATHER**! and th' **ETERNAL FRIEND**!
 Th' **ETERNAL LOVE**! who bounds in ev'ry Breast;
 Th' **ETERNAL BLISS**! whence ev'ry Creature's blest'd;

While *Man*, ev'n *Man*, the lavish Goodness shares ;
 The Wretch offends, and yet His GOODNESS spares,
 Still to the wayward *Wight* indulgent turns,
 And kindly courts him to the Peace he spurns ;

Emits the Beam, of intellectual Light,

15

Bright is the Beam, and wilful is the Night.

While *Nature* amply spreads th' illustrious Scene,
 And renders all Pretext of Error vain :

Unfolded wide *her obvious Pages* lye,

To win Attention from the wandring Eye,

20

Full to convince us, to instruct us *sage*,

Strict to reform, and *beauteous* to engage.

Like Nature's *Law*, no Eloquence persuades,

The *mute Harangue* our ev'ry Sense invades ;

Th' apparent Precepts of th' ETERNAL WILL,

His ev'ry Work, and ev'ry Object fill ;

(a) Round with our Eyes His *Revelation* wheels,

Our ev'ry Touch His *Demonstration* feels.

And, O SUPREME ! *whene'er* we cease to know

THEE ! the SOLE SOURCE, whence Sense, and Science flow ;

Then must all Faculty, all Knowledge fail,

And more than Monster o'er the Man prevail.

(a) The DEITY necessarily inferr'd from the Contemplation of every Object —

Not

(c) Swarm in the Beam; (d) or spread the plume

Not thus HE gave our *Optic* vital Glance,

Amid omniscient Art, to search for Chance,

Blind to the Charms of Nature's beautiful Frame,

Nor made our *Organ*, vocal — to blaspheme.

Not thus HE willed the Creatures of His Nod,

And made the *Mortal* — to unmake his God.

Breath'd on the Globe, and brooded o'er the Wave,

And bid the wide obsequious World conceive;

(a) Spoke into Being, Myriads! Myriads rise,

And with young Transport gaze the novel Skies;

(b) Glance from the Surge, beneath the Surface scud,

Or cleave enormous the reluctant Flood.

(c) Or rowl *vermicular* their wanton Maze,

And the bright Path with wild Meanders glaze.

(d) Frisk in the Vale, or o'er the Mountains bound,

Or in huge Gambols shake the trembling Ground.

Happy are I ne may draw those scenes to light

(a) But more especially visible in the animate Creation, so infinitely diversified in the several Species and Kinds of —

(b) Fish —

(c) Reptiles —

(d) Quadrupeds —

(a) Swarm

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(d) Quadrupeds —

(a) Swarm

(a) Swarm in the Beam ; (b) or spread the *plumy* Sail, (a) Continues
 The Plume creates, and then directs the Gale. 50
 While active Gayety, and Aspect bright,
 In Each expressive, fums up all Delight.

But whose unmeasur'd Prose, Memorial long !
 Or Volubility of num'rous Song ?
 Can Nature's infinite Productions range, 55
 Or with Her ever varying Species change ?
 Not the fam'd *Bard*, in whose surviving Page,
Troy still shall stand, and fierce *Pelides* rage.
 Not this the *Mantuan's* rival Muse could hope,
 Nor Thou, sole Object of my Envy ! — *Prie*. 60

(c) Or howl commencing their wailing Mourn
 Then let the *Shoals* of latent Nations sleep,
 Safe in the Medium of their Native Deep ; (a) Frisk in the Vale
 Hap'ly when future beauteous Scenes invite, (b) Or in huge Campobels
 Hap'ly, our Line may draw those Scenes to Light.

Mean while, Earth's *minim* Populace inspect, 65
 With just Propriety of Beauties deck'd ;

(a) Infects —

(b) And Birds ; as this Diversity unites in One universal Evidence of ONE SOLE
 OPERATOR —

(a) Con-

(a) Consummate Each, adapted to its State,
And highly, in the lowest Sphere compleat.
Sublime the Theme, and claims th' attentive Ear,
Well worth the Song, since worth Th' Almighty's Care ; 70
Since ev'n the Smallest from the Great One springs,
Great and Conspicuous, in minutest Things.

(b) The Reptile first, how exquisitely form'd,
(c) With vital Streams thro' ev'ry Organ warm'd?
(d) External round the spiral Muscle winds, 75
And folding close th' interior Texture binds;
Secure of Limbs, or needless Wing He steers,
And all one locomotive Act appears.
(His Rings with One elastic Membrane bound)
The prior Circlet moves th' obsequious Round, 80
The Next, and Next its due Obedience owes,
And with successive Undulation flows.

(a) Whose Characteristic of infinite Power and Wisdom is equally conspicuous in All, since even the Lowest can be deriv'd from no less than the Highest ; and, in that Respect, the Lowest, though apparently despicable, is most highly valuable, since the same EXTENSIVE BENIGNITY condescends even to the —

(b) Earth-Worm, and has had a peculiar Regard towards it —

(c) In the Organization of its Frame —

(d) Its wonderful Apparatus for Motion, by a most especial and accurate Provision —

Th'

(a) The mediate *Glands*, with unctuous Juice replete,
 Their Stores of lubricating Guile secrete;
 Still opportune, with prompt Emission flow,
 And slipping, frustrate the deluded Foe;
 When the stiff Clod their little Augers bore,
 And all the Worm insinuates thro' the Pore.

(b) Slow moving next, with grave majestic Pace
 (c) Tenacious Shells their silent Progress trace;
 Thro' foreign Fields, secure of Exile roam,
 And sojourn safe beneath their native Home.
 (d) Their *Domes* self wreath'd, each Architect attend,
 With *Mansions* lodge them, and with *Mail* defend;
 (e) But chief, when Each his wint'ry *Portal* forms,
 And mocks, secluded from incumbent Storms;

(a) With every other Mean and Method accommodated to its Sphere of Action; and conducing to the Safety and Perfection of its State.

(b) The same infinite Wisdom operating ever equally, though variously, is no less admirable in the different Apparatus for the Snail's Motion, as differently adapted to its different State and Occasions —

(c) By a broad and strong Skin on either Side the Belly, and the Emission of a glutinous Slime; by the Assistance of which they adhere to any Surface more firmly than they could do with Claws or Talons.

(d) The Advantage of their Shells, which they form by a Froth or petrifying Juice, which they secrete from their Body; and at any Time repair a Fracture or Breach in their Building, which serves them both for House and Armour.

(e) And which they close up, during the Winter, to shut out the Inclemency of the Weather, and also to prevent any Consumption of the Fluids; by which Means they want no Nourishment at a Time that they can't be readily provided.

Till

Till Gates, unbarring with the vernal Ray,
 Give all the Secret *Heritage* to Day,
 Then peeps the Sage from his unfolding Doors,
 And cautious, Heav'n's ambiguous Brow explores,
 (a) Tow'rd's the four Winds four *Telescopes* he bends,
 And on his own *Astrology* depends ;
 Assur'd he glides beneath the smiling Calm,
 Bathes in the Dew, and sips the Morning Balm ;
 The Peach this pamp'ring Epicure devours,
 And climbing on the topmost Fruitage tow'rs,

(b) Such have we cull'd from Nature's *Reptile* Scene,
 Least accurate, of All the wond'rous *Train*
 Who plung'd recluse, in tacit Caverns sleep ;
 Or *multipede*, Earth's leafy Verdure creep ;
 Or on the Pool's new mantling Surface play,
 And range a Drop, as Whales may range the Sea.

--(a) I have inserted this Opinion of Snails having Eyes at the Ends of their Horns, rather in Submission to Authority, than that I am really persuaded it is so. However, they may, in a great Measure, be said to see with their Touch, which in this Part is extremely sensible, and equally serves their Purpose —

(b) And since the common Earth-Worm and Snail (which seem the most despicable of all Reptiles) are so curiously adorn'd, and provided in all Respects, how amazing must the same Conduct, Care, and Artifice be ! through the several Scenes of minute Animalcules, who leave no Place empty of suitable Inhabitants, and are doubtless of greater Consequence in Nature, than our partial and narrow Way of Thinking may imagine.

Or ply the Rivulet with supple Oars,
 And oft amphibious, course the neighbouring Shores,
 Or sheltring, quit the dark inclement Sky,
 And condescend to lodge where Princes lye;
 There tread the Ceiling, or inverted Floor,
 And from its Precipice depend secure.
 (a) Or who nor creep, nor fly, nor walk, nor swim,
 But claim new Motion with peculiar Limb,
 Successive spring, with quick elastic Bound,
 And thus transported pass the refluent Ground.

(b) Or who all native Vehicles despise,
 And buoy'd upon their own Inventions rise;
 Shoot forth the Twine, their light aerial Guide,
 And mounting o'er the distant Zenith ride.

(c) Or who a twofold Apparatus share,
 Natives of Earth, and Habitants of Air;

(a) Such as Grasshoppers, Crickets, and Frogs.

(b) Spiders, &c: whose Flights are owing to a Thread of inconceivable Fineness and Levity, which they dart, on Occasion, from their Bodies; and which being buoyed up by the least Breeze, bears off the Animalcule to which it is annex'd.

(c) Of this Kind are Beetles and Lady-Cows, and nothing can be prettier than to see them, by a surprizing Machinery of little Springs and Hinges, erect the smooth Covering of their Backs, and unfolding their Wings that were most neatly disposed within their Cases, prepare for Flight —

Like

Like Warriors stride, oppress'd with shining Mail,
 But furl'd beneath, their silken Pettions veil;
 Deceiv'd our fellow Reptile we admire,
 His bright Endorsement, and compact Attire,
 When lo! the latent springs of Motion play,
 And rising Lids disclose the rich Inlay;
 The tiffu'd Wing its folded Membrane frees, 135

And with blithe Quavers fans the gath'ring Breeze;
 Elate tow'rs Heav'n the beauteous Wonder flies,
 And leaves the Mortal wrapp'd in deep Surprise.

So when the Guide led Tobit's youthful Heir,
 Elect, to win the sev'n times widow'd Fair, 140
 Th' angelic Form, conceal'd in human Guise,
 Deceiv'd the Search of his Associate's Eyes;
 Till swift each Charm bursts forth like issuing Flame,
 And circling Rays confess His Heav'nly Frame;
 The Zodiac round His Wasse divinely turns, 145
 And waving Radiance o'er his Plumage burns;

In awful Transports rapt, the Youth admires,
 While Light from Earth the dazzling Shape aspires.

(a) O think if superficial Scenes amaze,
And ev'n the still familiar Wonders please,

(b) These but the Sketch, the Garb, the Veil of Things,
Whence all our Depth of shallow Science springs:

(c) Think wou'd this Curtain of OMNISCIENCE rise;
Think of the Sight! and think of the Surprize!

(a) But what is there in Nature that is not equally surprizing? We are asham'd not to Account for Objects that are daily obvious to our Senses; and yet ev'ry Work of the DEITY —

(b) In many Respects, is to us as really incomprehensible as the Divine OPERATOR; for who can give Rule or Measure to the Works of an infinite Artist? And if we only superficially behold, and reason from the Qualities of Things —

(c) Were this Veil at once laid aside, how insupportably conspicuous would the Fulness of infinite Wisdom and essential Beauty appear; pouring on our weak and unequal Senses. We would then be convinced of the equal Folly and Impiety of Presumption on one Side; or Scepticism on the other: Of pretending to know all Things; or (because we know not all Things) of inferring, that nothing is to be known.

Our Reason indeed is not infallible; but neither is it useless: Reason, throughout its Sphere of Knowledge, perceives a Wisdom and Art that is obvious, and inimitable; and hence can't avoid to infer, that the same Wisdom and Art is universal; and that there must be ONE SOLE OMNIPRESENT, and ADORABLE ARTIST. But when Reason attempts a higher Pitch, and forms to itself independent Schemes of the *Courses of Nature*, or *Fitnesses of Things*; nothing can be more vain than such a dictating Arrogance.

That there is, and ever will be, a Fitness and Propriety in Things, is evident even to Reason; because Reason perceives sufficient *Wisdom* and *Goodness*, to demonstrate that *Wisdom* and *Goodness* now are, and ever will be, the Sole *directing Principles*. But to say to what infinitely wise and good Purposes such *Direction* tends; to say how far, and in what Particulars, the Nature of such *Tendency* may alter the Appearance of *Fitness* in Things; so as to determine what now is, or hereafter may be *fit*, possible, or impossible; is generally as absurd as to attempt to grasp the Universe in our Hand, or circumscribe Immenity with a Carpenter's Compass.

Hence this *one great Truth* is evident, that (though our Reason apprehends a Propriety and Fitness in the Relations of many Things and Actions both natural and moral, yet as we cannot comprehend the Whole of INFINITE WISDOM —

Scenes

Scenes inconceivable ! essential ! new !

155

Whelm'd on our Soul ! and lightning on our View !

How wou'd the vain disputing Wretches shrink !

And shiv'ring, with they cou'd no longer think ;

Reject each Model, each reforming Scheme,

No longer dictate to the GRAND SUPREME,

But waking, wonder, whence they dar'd to dream.

(a) All is Phœnomenon, and Type on Earth,

Replete with sacred and mysterious Birth,

Deep from our Search, exalted from our Soar,

And Reason's Task is only to adore.

(a) There is doubtless a farther *Design*, and more *latent Fitness* and *Beauty* in Things and their *Relations*, than we can apprehend or are aware of : And as this *Fitness* may be *relative* in Respect of *Duration*, and in Respect of the Difference between the *present* and *future State* of Things ; many Things may now appear *unfit* and *improper* in our Way of Thinking, which in *Reality* are most *perfective* of *future* infinitely *wise* and *directing Purposes*, to which our Notions are by no means adequate.

What has been here offer'd in the Way of Hypothesis is evidently Rational ; but when more nearly attended to, will admit of the highest Demonstration : For either there is a *present absolute Fitness* in Things ; or a *Fitness* in *Futuro*, that is, in *Prospect* or *Tendency*, and only *relative here*, to what must be *absolute hereafter*. But if there were an *absolute Fitness* in the *present State* of Things, there could then be no *Change* in any Thing ; since what is *best* can never change to *better* : But Things do *change*, and must therefore have a *present relative Fitness*, *tending* to, and *productive* of some *future, absolute, and unchangeable Fitness* or *Perfection* ; to which this *present relative Fitness* is by a *moral, wise, and orderly Necessity, precedent*.

The Sum of all (which has so long and copiously employ'd the Pens of the Learned) is this, — *First*, That there is a *present Fitness* or *Beauty* sufficiently obvious in Things, to demonstrate an *OVER-RULING WISDOM*. — *Secondly*, That this *OVER-RULING WISDOM*, or *GOD*, now does, and ever will *conduct* all Things for the *best*. — But, *Thirdly*, Since Things *change*, they can't be now in their *State of Perfection*. — Therefore, *Fourthly*, There must be *some other* or *future State*, to which all Things *tend* and are *directed*, for the *final and unchangeable Perfection* of all Things.

D

(a) Who

(a) Who that beholds the Summer's glistering Swarms,
 Ten thousand thousand gayly gilded Forms,
 In volant Dance of mix'd Rotation play,
 Bask in the Beam, and beautify the Day;
 Who'd think these airy Wantons so adorn, 170
 Were late his vile Antipathy and Scorn,
 Prone to the Dust, or Reptile thro' the Mire,
 And ever thence unlikely to aspire?
 (b) Or who with transient View; beholding, loaths
 Those crawling *Seets*, whom vilest Semblance cloaths; 175
 Who, with *Corruption*, hold their kindred State,
 As by Contempt, or Negligence of Fate;
 Could think? that *such*, revers'd by wondrous Doom;
 Sublimer *Pow'rs*, and brighter *Forms* assume;

(a) If any Thing in the preceding Lines seems too much tinged with Mystery; I must beg Leave to ask the Enemies of Mystery, were it not for repeated Experience, Whether every Thing in Nature would not appear a Mystery? Or, Whether, when they contemplate a Gnat or Butterfly, &c. they can perceive, by the bare Light of Nature or Reason, the Relation its present State and Form bears to the several Changes, States, and Forms thro' which it has passed, all in Appearance as distinct as Difference could make them? —

(b) Or, Whether, by contemplating an Animalcule's Egg, they can foresee that this will produce a Maggot or Caterpillar, &c. that the Maggot or Caterpillar will build its own Sepulchre; (and having continued therein for a certain Term, in an apparent State of Mortality, and laid aside its former Limbs and organized Members) will at Length break through the Gates of Death, and put on a State and Form of higher Beauty and Perfection, than could enter into any Heart to conceive, or could have employ'd the Dreams of the deepest Philosopher? —

From

From *Death*, their future happier *Life* derive;
 And tho' apparently *entomb'd*, revive;
 Chang'd, thro' amazing *Transmigration* rise,
 And wing the Regions of unwonted Skies;
 So late depress'd, contemptible on Earth;
 Now elevate to Heav'n, by *second Birth*.

- (a) No *Fictions* here to willing *Fraud* invite,
 Led by the marvellous, absurd *Delight*;
 (b) No golden *As*s, no *Tale Arabians* feign,
 (c) Nor *flitting Forms* of *Naso's* magic *Strain*;
 (d) *Deucalion's* Progeny of *native Stone*,
 (e) Or *Armies* from *Cadmean Harvests* grown;
 With many a wanton and fantastic *Dream*,
 (f) The *Lazwrel*, (g) *Mulberry*, (h) *gashful Stream*;

(a) How would the refined Reasoners of the present Age argue against the Absurdity and Impossibility of such unaccountable Contradictions, were not the Facts too obvious to Sense and perpetual Experience to be disputed? Facts altogether as wonderful, though not fabulous, like the —

(b) Marvellous Metamorphoses in Romance; or —

(c) Those of *Ovid*, in his *Tales* of —

(d) *Deucalion* and *Pyrrha* repopling the World after the Flood —

(e) Of *Cadmus* sowing the *Serpent's Teeth*, from whence sprung armed Men —

(f) Of *Daphne* —

(g) *Pyramus* and *Thisbe* —

(h) *Arethusa* —

(a) *Arachne*

(d) *Arachne* shrunk beneath *Tritonia's* Rage ;
 (b) *Titbonus* chang'd and garrulous with Age. 195
 Not such *Mutations* deck the chaster Song,
 Adorn'd with Nature, and with Truth made strong :
 No Debt to Fable, or to Fancy due,
 And only wondrous Facts reveal'd to View.

Tho' numberless these *Insect Tribes* of Air, 200
 Tho' numberless each Tribe and Species fair,
 Who wing the Noon, and brighten in the Blaze,
 Innum'rous as the Sands which bind the Seas ;
 (c) These have their *Organs, Arts, and Arms, and Tools,*
 And *Functions* exercis'd by various Rules ; 205
 The *Saw, Axe, Auger, Trowel, Piercer, Drill ;*
 The neat *Alembick*, and nectareous *Still ;*
 Their peaceful Hours the *Loom* and *Distaff* know ;
 But War, the Force and Fury of the Foe,

(a) *Arachne* turn'd into a Spider —

(b) And *Titbonus* to a Grasshopper.

(c) However merry or hyperbolical these Assertions may appear, in Respect of Creatures, whom our Ignorance, or Want of Inspection, have render'd despicable to us ; there is nothing more certain, than that they have more Trades and Utensils than are here specify'd. The inimitable Fineness, and mathematical Proportion of their Works, is a double Demonstration of their Skill, and the Accuracy of their Instruments ; to which the most exquisite Manufacture of Man may bear just such Relation, as a cumbrous Windmill to the neatest Tool or Machine in a Watchmaker's Shop —

The Spear, the Fauchion, and the martial Mail,
 And dextrous Stratagem, where Strength may fail.
 Each Tribe peculiar Occupations claim,
 Peculiar Beauties deck each varying Frame,
 Attire and Food peculiar are assign'd,
 And Means to propagate their varying Kind.

- (a) Each as reflecting on their primal State,
 Or fraught with scientific Craft, innate,
 With conscious Skill their oval Embryo shed,
 Where native first their Infancy was fed.
- (b) Or on some vegetating Foliage glu'd;
 Or o'er the Flood they spread their future Brood;
- (c) A slender Cord the floating Jelly binds,
 Eludes the Wave, and mocks the warring Winds,
 O'er this their Sperm in spiral Order lies,
 And Pearls in living Ranges greet our Eyes.

(a) No less admirable is their Reason, Precaution, Instinct, or what you please to call their Care and Skill, in the Disposition of their Eggs or Embryo; not scatter'd at Random, but situate agreeable to the Nature of every Species, in such Places, and among such Supplies of Nutriment, as will alone contribute to the Perfection, and be acceptable to the several Appetites of their Young Ones —

(b) If on the Leaves of Vegetables, then situated and glued in such a Manner, as not to be subject to the Influence of Winds or Rain —

(c) For the mathematical Order in which Gnats dispose their Eggs or Sperm on the Water, vide Derham's *Phys. Theology*, Fig. IX. and X. —

E

(a) In

(a) In firmest Oak they scoop a spacious Tomb,
And lay their Embryo in the spurious Womb.
Some Flow'rs, some Fruit, some Gems, or Blossoms chuse,
And confident their *darling Hopes* infuse.
While some their Eggs in ranker Carnage lay,
And to their Young adapt the future Prey.

(b) Mean Time the Sun his soft'ring Warmth bequeaths,
Each tepid Air its motive Influence breaths,
Mysterious Springs the wav'ring Life supply,
And quickning Births unconscious Motion try,
Mature, their *stended Fences* they disown,
And break at once into a World unknown.

All by their *Dam's* prophetic Care receive
Whate'er peculiar Indigence can crave.

(c) Profuse at Hand the plenteous Tables spread,
And various Appetites are aptly fed.

(a) And so, in like Manner, the various Receptacles which are suitable to the *Sperm* of each Species are almost infinite; and yet the Art and prophetic Precaution, which, by a several and distinct Method, is peculiar to each, carries the Air of as much Wisdom and Importance, as if the Harmony and Connection of Nature had depended on the regular and uniform Propagation of every several Sect or Species —

(b) The Generality of these wonderful Animals having thus performed all the Requisites, take no farther Care for their Young; but (like the *Ostrich*, who covers her Eggs with the Sands) they are sensible their Duty is over, and leave the Rest to the Clemency of the Seasons, and the Sufficiency of Nature, who, in these Instances, renders all farther Caution needless —

(c) And alone furnishes and provides for all, with a more than Parental Care and Tenderness —

(a) Nor

(a) Nor less each *Organ* suits each Place of Birth,
Finn'd in the Flood, or *Reptile* o'er the Earth;
 Each Organ, apt to each *periculous State*,
 As for Eternity design'd compleat.

(b) Thus nurs'd, these inconfid'rate Wretches grow,
 Take all as due, still thoughtless that they owe

(c) When loe ! strange Tidings prompt each secret Breast,
 And whisper Wonders not to be express'd ;
 Each owns his Error in his later Cares,
 And for the new unthought of World prepares.
 New Views, new Tastes, new Judgments are acquir'd,
 And all now loath Delights so late admir'd.

(a) But among all the Instances of a universal and benign PROVIDENCE, nothing can be more signal or expressive of the EXTENSIVE GOODNESS than the occasional and temporary Parts and Organs of many Animals in their changeable State, still accommodated, suited, and adapted with the most circumstantial and minute Exactness to the immediate Manner and Convenience of their Existence ; and yet as immediately shifted and thrown aside upon the Animal's commencing a new State and Scene of Action, and a Sett of Limbs and Garniture furnished *de novo*, as it were a new Suit of Cloaths fitted and contrived agreeable to every Season. This Observation may have escaped many, who thought it beneath them to inquire into the Oeconomy of these minute Animals, but is obvious to all Persons in the *Tadpole* Estate of Frogs, who, in their Minority, are provided with a *Fin-like Tail*, which seems to constitute the chief Part of their Bulk, but drops off as the growing Limbs extend, and give Notice that its Continuance is superfluous and unnecessary.

Though the State and Conduct of these Animals, as here described, may be look'd on as allegorical, and representative of the present State of Man and his future Hopes ; yet the Case with them is already real, and their Change and Resurrection most evident to Sense. The Moment they are hatch'd —

(b) They set about pampering their little Carcases, without any other apparent Thought or Concern —

(c) Within a certain Period of Time, they conceive a Disrelish to all past Enjoyment, and by a profound *Reverie*, seem, as it were, studious of some great Event. During this Interval, new Judgments are acquired, and Resolutions taken ; they foresee and rejoice at their approaching Mortality —

(a) In

(a) In Confidence the solemn *Shroud* they wave,
Or build the *Tomb*, or dig the deadly *Grave*;
Intrepid *there* resign their parting *Breath*,
(b) And give their former Shape the *Spoils* of Death.
But reconceiv'd as in a second *Womb*,
Thro' *Metamorphoses*, new *Forms* assume.
On Death their true exalted *Life* depends,
Commencing there, where seemingly it ends.

(c) The *Fulness* now of circling *Time* arrives,
Each from the long, the mortal *Sleep* revives;
(d) The *Tombs* pour forth their renovated *Dead*,
And, like a *Dream*, all former *Scenes* are fled.

But O! what *Terms* expressive, may relate
The *Change*, the *Splendor* of their new form'd *State*?
(e) Their *Texture* nor compos'd of filmy *Skin*,
Of cumbrous *Flesh* without, or *Bone* within,

(a) They frame and prepare the *Mansions* of *Death* with the same chearful *Alacrity* and *Elegance*, as a *Bridal Chamber*, or *Wedding Garment* —

(b) Here the *Texture* of their former *Organs* suffers an actual *Dissolution*; and whatever the *Principle* of *Regeneration* be, a new, and, in *Appearance*, a quite different *Creature*, is conceiv'd from the *Remains* of the old one —

(c) Their *Consummation* is at *Hand* —

(d) Their *Sepulchres* give *Way*; they spring forth, and wing the *Air* in inexpressible *Beauty* and *Magnificence*.

(e) *Insecta non videntur Nervos habere, nec Offa, nec Spinas, nec Cartilaginem, nec Pinguia, nec Carnes, nec Crustam quidem fragilem ut quedam Marina, nec que jure dicatur Cutis: sed mediæ cujusdam inter omnia hæc Naturæ Corpus. Plin. Nat. Hist. Lib. XI. Cap. 4.*

But

But something than corporeal more refin'd, 270

And agile as their blithe informing Mind.

(d) In ev'ry Eye ten thousand Brillants blaze,

And living Pearls the vast Horizon gaze.

Gemm'd o'er their Heads, the Mines of *India* gleam,

And Heav'n's own Wardrobe has array'd their Frame; 275

Each spangl'd Back bright sprinkling Specks adorn,

Each Plume imbibes the rosy tinctur'd Morn;

Spread on each Wing the florid Seasons glow,

Shaded and verg'd with the Celestial Bow,

Where Colours blend an ever varying Die, 280

And wanton in their gay Exchanges vie.

Not all the Glitter Fops and Fair Ones prize, (a)

The Pride of Fools, and Pity of the Wise;

Not all the Shew, and Mockery of State,

The little, low, fine Follies, of the Great; 285

Not all the Wealth which Eastern Pageants wore,

What still our idolizing Worlds adore;

Can boast the least inimitable Grace,

Which decks profuse this illustrious Race.

(a) These Creatures, though, in Appearance, they have but two Eyes, are really *Multocular*. Every *Lens* (of which there are an innumerable Number) is a distinct Eye, which has a Branch of the Optic Nerve ministering to it; by which *Provision* no Object escapes them; they at once view almost all round them; and as their Eyes are immovable, this Multiplicity amply supplies the Absence of the *Motory Nerves*.

Hence might the Song luxuriant range around, 290
 Or plunge the nether Ocean's dread Profound;
 There mete *Leviathan's* enormous Length,
 Adorn'd with Terrors, and unmatched in Strength,
 The Sea his Pool of Pastime when he bathes,
 And Tempests issue while his Nostril breathes. 295

See where *Bebemoth's* pillar'd Fabric stands,
 His Shade extensive, cools the distant Lands;
 Encamp'd, an Army on his Shoulder lies,
 And o'er his Back proud Citadels arise,

(a) But vain those Gifts, those Graces to relate, 300
 Which *All* perceive, and *Envy* deems compleat.
 " O Nature ! cries the *Wretch* of human Birth,
 " O why a Step-dame, to *this* Lord of Earth ?
 " (b) To Brute indulgent bends thy partial Care,
 " While just Complainings fill our natal Air. 305

(a) *Cujus Causa videtur cuncta alia genuisse Natura, magna & severa Mercede contra tanta sua Munera ; ut non sit satis aestimare Parens melior Homini, an tristior Noverca fuerit —*

(b) *Ante omnia unum Animantium cunctorum alienis velat opibus ; ceteris variè Tegumenta tribuit, Testas, Cortices, Coria, Spinas, Villos, Setas, Pilos, Plumam, Pennas, Squamas, Vellera, Truncos etiam Arboreosque Cortice, interdum gemino, a Frigoribus, & Calore tutata est. Hominem tantum nudum, & in nuda Humo, natali Die abjicit ad Vagitus statim & Ploratum, nullumque tot Animalium aliud ad Lacrymas, & has protinus Vitæ Principio.*
 Plin. Nat. Hist. L. VII. Proem.

" Helpless,

" Helpless, uncloath'd, *the Pride of Nature* lies,
 " And Heav'n relentless hears his *Viceroy's* Cries.
 " O wherefore not with native Bounties blest'd,
 " Nor thus in humble poor Dependence dress'd?
 " Give me the self-born Garb, the Bark of Trees, 310
 " The downy Feather, and the wintry Fleece;
 " The *Crocodile's* invulnerable Scale,
 " Or the firm *Tortoise's* impervious Mail;
 " The Strength of *Elephants*, the *Rein Deer's* Speed,
 " Fleet and elastic as the bounding *Steed*; 315
 " The *Peacock's* State of gorgeous Plumage add,
 " Gay as the *Dove* in golden Verdure clad;
 " Give me the Scent of each sagacious *Hound*,
 " The *Lynx's* Eye, and *Linnet's* warbling Sound;
 " The soaring Wing, and Steerage of the *Crane*, 320
 " And spare the Toil, and Dangers of the Main;
 " O why of these thy bounteous Goods bereft,
 " And only to interior *Reason* left?
 " *There, there* alone, I blest thy kind Decree,
 " Nor Cause of Grief, or Emulation see. 325

Thus needless Pray'rs for needless Gifts are sent,
 And Man is only — in his *Wants* — content;
 Indocile, where he needs *Instruction* most,
 His only *Error*, is his only *Boast*.

Ye self-sufficient Sons of *reas'ning Pride*, 330
 Too *wise* to take OMNISCIENCE for your Guide !
 Those Rules from Insects, Birds, and Brutes discern,
 Which from the MAKER You disdain to learn.
 The social Friendship, and the firm Ally,
 The filial Sanctitude, and nuptial Tie, 335
 Patience in Want, and Faith to persevere,
 Th' endearing Sentiment, and tender Care,
 Courage o'er private Int'rest to prevail,
 And die All *Decii* for the Publick Weal.

Nor less for geometric Schemes renown'd, 340
 And skill'd in Arts, and Sciences profound,
 Their textur'd Webs with matchless Craft surprize,
 Their Buildings in amazing Structures rise ;
 To them each Clime, and *Longitude* is known,
 Each finds a *Chart*, and *Compass* of his own ; 345
 They *judge* the Influence of ev'ry Star,
 And *calculate* the Seasons from afar,
 Thro' devious Air pursue the certain Way,
 Nor ever from the *conscious Dictate* stray.

To be Continued.

